

A  
REVIEW  
OF  
THE PRESENT STATE  
OF  
THERAPEUTICS.

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BY  
HERBERT H. READ, M.D., L.R.C.S.E.,  
*Member of the American Institute of Homœopathy.*

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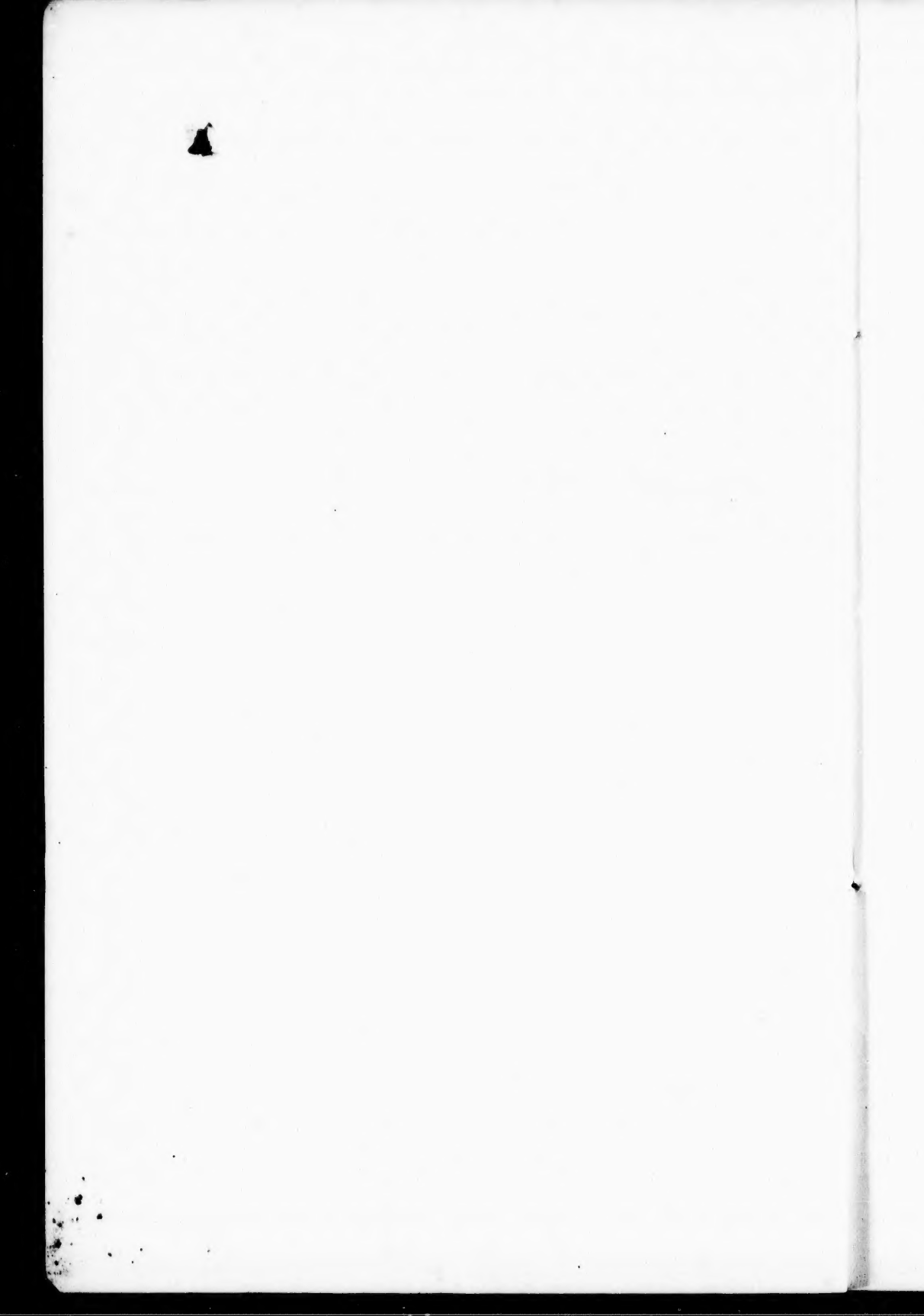
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# A REVIEW OF THE PRESENT STATE OF THERAPEUTICS.

## CHAPTER I.

### THE PRESENT STATE OF THERAPEUTICS (THE ART OF HEALING) IN THE ALLOPATHIC SCHOOL.

*“ Consultation with Homœopaths.—*‘A physician practises medicine not for the sake of solving puzzles, but of saving patients.’...‘If a diseased person, who in his ignorance submits himself to the homœopathic delusion, find the wit of his homœopathist obviously dull on the nature of his disease, and desire a physician to sharpen it, in order that the homœopathist may with the greater ease of mind practise upon the patient with globules, the physician obviously may and ought to decline to be a party in any such mischief. The physician who consents to ‘diagnose’ a disease for a homœopathist becomes a party either to a folly or to a fraud. It weighs nothing, in the decision, that the patient, in his ignorance, is willing to be defrauded or be fooled. He is free to make such a choice: we are not free to assist him in it. A physician is only called upon to exercise his calling when and as his conscience approves it. *Toujours pret* is an excellent motto for a cabman. When duty calls, and as conscience bids, is the rule for all medical workers. It is an individual harm to each patient that he should submit to the delusion, and we are called upon to have no part in it. It is a general injury, and tends to propagate the error that homœopathists have any claim to scientific consideration or footing of professional respectability (we mean always scientifically, and not personally or socially), that a physician should consent to do anything which could bear the semblance of a consultation with a homœopathist, or a recognition of any claim on his part to be a rational therapist, or to possess any claim to rank or associate with healers and physicians. Homœopathy, which began as a delusion, is now rapidly ending as a fraud. The ignorant delusion that all diseases were varieties of the itch, which was a cardinal point of homœopathic belief at the outset, had faded before the discovery of the itch-insect. The mystic folly of extreme dilutions, the potency of increasing weakness, the value of direction in shaking and stirring, are fading follies likewise; their place is being taken by frauds. We hear now of castor oil and hydrate of chloral, tincture of aconite and tartar emetic, in heroic and almost poisonous doses, to produce purgation, give sleep, reduce the

heart's action, and promote secretion. It no more becomes us to assent to a fraud than to yield to a delusion; and now more than ever, perhaps, must it be held disgraceful for a physician to hold any direct or indirect intercourse with a homœopathist, whether 'hard-shelled' or 'soft-shelled,' globulist or trimmer.'—*Brit. Med. Journ.*, Oct. 26, 1872."

COARSE and vulgar as is the language just quoted, it is "mellow music" when matched with the imprecations of an earlier date. On the 2nd of February, 1856, the "*Lancet*" gave utterance to the following: "When William the Third was induced on one occasion to lay his hand on a poor wretch, wishing to be cured of the King's evil by the royal touch, he said, 'God give you better health and more sense.' We must confess that our wishes for the patients of homœopathic physicians are not so seemingly merciful, and that we are prone to utter such imprecations on them as would make the shade of Ernulphus walk disturbed. MAY YOUR VIGOR OF MIND AND BODY FAIL, YOUR BONES DECAY, YOUR LIMBS BE EATEN BY DISEASE, YOUR JOINTS STIFFEN AND BE EVERLASTINGLY IMMOVABLE. This stern temper, however, is not vindictive (!), but rather is the consequence of a firm conviction that the best way of reclaiming fools is to let them taste to the full the bitter effects of folly."

The spirit which dictated these words still lives. Its presence and baleful effects have been seen wherever the standard of Homœopathy has been erected. The language is that of conceit and ignorance; of conceit, since it rests on the assumption that the Allopaths are the monopolists of medical science and therapeutic skill; of ignorance since it betrays an utter want of knowledge of the only law of cure yet discovered. But since Therapeutics, or the Art of Healing, is that part of Medicine which chiefly concerns mankind, it is interesting and obviously pertinent to ascertain the basis on which such arrogant assumptions rest.

Of hygienic means, surgical procedures and mechanical appliances used in Medicine, nothing need be said, as, on those all schools are agreed. In the administration of drugs, however, the medical schools are irreconcilably hostile.

Drugs in immense quantities and in the most varied forms, are daily exhibited, and the confiding patients who complacently swallow the nauseous and disgusting potions, prescribed with the semblance of wondrous skill, and compounded with elaborate care, are apt to suppose that they are given with some definite end in view; that their effects on the organism have been carefully studied, that their administration is based on well-known scientific principles; and that they bear a definite curative relation to the cases under treatment. How far their conjectures are justified, and what point of scientific precision has yet been reached in the

Allopathic profession, it is our purpose to inquire. And if that profession has yet yet risen to the faintest conception of the curative powers of remedies; if it is still engaged in *clearing the ground* on which to lay the foundation of the Temple of Therapeutics; if its whole practice is based on *Faith*, A BLIND UNREASONING FAITH IN AUTHORITY AND TRADITION, the confidence of the non-medical public is clearly misplaced.

In an inquiry like this, it is useless to look to those medical practitioners described by Prof. Hughes Bennett, of Edinburgh, as having been "educated in a blind faith as to the properties and uses of drugs, a faith which has descended to us from a barbarous age, has become traditional, and possesses no relation to the present state of medical science." We must look to those who are authorities in the Allopathic school. Says Hippocrates, the Father of Medicine: "One physician prescribes a strict diet, another allows a liberal one, a third forbids both; so we must not wonder that the art of medicine is said to resemble *astrology*." That resemblance still exists, since each patient commonly regards his physician as being in the possession of some secret knowledge or occult power in medicine, of which the rest are quite destitute.

Says Bichat, "There have been no general systems in the *materia medica*; but this science has been alternately influenced by the prevailing theories in physic. From hence proceeds that indefiniteness and uncertainty which mark it even in the present day. It is an incoherent mass of incoherent opinions, and, probably, of all physiological sciences, that in which the inconsistencies of the human mind are most glaring. What do I say? It is not a science for a methodical and philosophical mind, it is an incongruous combination of erroneous ideas, observations often puerile, means at the least fallacious, and formulæ as fantastically conceived as they are preposterously combined. It is said that the practice of combined physic has something repelling in it. I will say more: in these principles which connect it with the *materia medica*, it is absolutely revolting to a rational mind."

On the 16th of February, 1846, said Magendie, to the College of France, "you may rest assured that a disease usually runs its course without being influenced by the treatment. *If I were to say all I thought*, I should add, that it is especially in those cases in which the most active means are employed, that the mortality is the greatest."

In 1872, Dr. Bristowe of St. Thomas's Hospital, in a course of lectures at the Royal College of Physicians, propounds views of a similar nature. His medical creed amounts to very much like this: Every disease must have a certain course; if it is going to get well it will do so without medicine, and medicine will

not alter its course ; if it is not, the patient will die, so there is no need of giving medicine at all ; or to use his own words—" Nearly all, if not all, diseases tend to run a certain course, which varies within certain limits, according to the intrinsic severity of the attack, the patient's constitutional peculiarities, and the influences to which he is exposed during his illness, which tends (as the case may be) towards convalescence, towards relapse, towards permanent impairment of health, or towards death, but which is yet in the main, typical for each disease." Such is the old-school physician of the period, in the highest state of development, hitherto reached.

Says Prof. Bouchardat, speaking of Therapeutics : "*Science is not yet established, its foundations have yet to be laid.*"

Prof. J. Hughes Bennett of Edinburgh, holds a similar opinion. Addressing his clinical class, he says :—" At this time Medicine is undergoing a great revolution, and to you gentlemen, to the rising generation do we look as the agents who will accomplish it. Amidst the wreck of ancient systems, and the approaching downfall of *empirical practice*, you will, I trust, adhere to that plan of medical education which is based on Anatomy and Physiology. \* \* \* Everything promises that before long a law of true harmony will be formed out of the discordant materials which surround us ; and if we, your predecessors, have failed, to you will belong the honor of building up a system of Medicine, which, from its consistency, simplicity and truth, may at the same time attract the confidence of the public, and command the respect of the scientific world."

"We are," writes the same great authority, "gradually sweeping away the errors of empiricism, slowly clearing the ground for the erection of a more simple and solid temple of knowledge. This accomplished, we hope to accumulate, by laborious toil and research, materials for its foundation,—a work to which I think we are gradually approaching,—in the lapse that by patience and perseverance, a day will arrive when Medicine will be generally allowed to have approximated towards, if it do not actually reach, the character of an exact science."

In connection with this, it is interesting to note the opinion of Dr. Wilks, of Guy's Hospital, one of the leading minds of the dominant school, to the effect that *empiricism* is the only practicable method of the day. "Neither shall I attempt," says he in 1871, "to lay down any fixed principles of treatment, except such as experience has shown us can be safely adopted. For in the belief that all our best treatment is *empirical*, it would only be a waste of time to make any attempt to theorize." And again, "If scientific treatment had been at the present day in any way perfected, how were it possible that, within a few years, bromide of potassium, carbolic

acid, and chloral, should become in turn universal medicines? If any fact was required to prove the absence of scientific system in the treatment of disease, it would be the universal administration of chloral; every patient has some bodily uneasiness, or is sleepless, and thus presents symptoms suggesting its use. It is a powerful benumber; but benumbing the sensibilities and paralyzing your patient is not curing his complaint. If a man be raving mad, and you knock him down and stun him, he will be quiet, and you may praise highly the dose which you have given him. The practice might thus be developed into a valuable therapeutic agent, and a trained boxer might give blows on the head of different degrees of force according to the strength of the dose ordered by the prescriber. The method would hold rank with the universal administration of chloral, and, in the hands of an expert, might perhaps be more safe."

Listen to one of the great masters, M. Boudera, member of the Academy of Paris: "We are surprised at the difference in the means of considering disease and the divers modes of treatment. The bold ones administer most heroic doses of medicine (doses of which the vulgar very irreverently say *its a kill or cure.*) Others more timid and fearing to act, wait patiently for critical periods. Others amuse themselves with practicing polypharmacy, one orders purgatives, another an emetic, a third bleeds, and a fourth expects to find calomel play the part of a universal remedy. Every thing called practice is in fact a whimsical mixture of the superannuated remains of all systems,—of facts imperfectly observed,—and of routines left us by our ancestors. Now, if science is intended to direct us in our practice, *what is that science* which drives each of its disciples into different and often opposite paths? Happily for the self-love of some, and the safety of others, each physician thinks he has got hold of the right doctrine, and every patient fancies he has a good doctor. 'All's for the best in the best of all worlds.'"

In 1846. Sir John Forbes, then at the head of the medical profession in England, said, concerning that part of medical science which more immediately addresses itself to the *curing of diseases*, "things have become so bad THAT THEY CANNOT BE WORSE, they must MEND OR END." Have they MENDED? In 1857, the same high authority in giving the results of his mature experience, says:—"In only a very minute proportion of the numerous diseases presented to us in practice—and these few, for the most part of slight importance—are we able to act positively or certainly, that is directly or specifically, on the diseased part, or on its morbid condition: while the whole huge remainder of diseases can, as we have seen, be only indirectly, and distantly and

slightly touched by our agents in any case,—and in a large proportion of cases cannot be touched at all.

“From the survey in the last chapter, it appears that, with the exception of a very few, and those comparatively insignificant diseases, the Medical Art does not possess the power of curing diseases in a direct and positive manner. In the few diseases in which it may be said to do so speaking generally, it not seldom fails to do so in individual instances.

“In all other cases—that is in the vast majority of diseases—the Medical Art, even when exerting its powers most successfully, cannot, in strict language, be said to cure diseases at all. *All that it professes to do*, and all that it does, is to influence diseases in an indirect and partial, or imperfect manner, by modifying to a greater or less extent, the functions of certain organs, with the view and in the hope of thus modifying the processes in which the malady consists.

“The degree to which the Medical Art can fulfil even this humble office, we have seen to be *infinitely less*, generally speaking, than the public, *and even than the members of the medical profession*, have always believed, and still believe.”

Said Claude Bernard, the leading physiologist of modern times, speaking in 1847, in reference to therapeutics: “The scientific medicine which I am charged to teach you, DOES NOT EXIST.” In 1869, after twenty-two years of unexampled progress in Physiology, Pathology, and the other sciences accessory to Therapeutics,—progress of which he might well have exclaimed “*magna pars fui*,”—this same Claude Bernard says:

“1. The medicine of observation was founded by Hippocrates. This medicine has for its object prognostics, diagnostics, nosology. Here the ignoramus can not be confounded with the scholar, and he who has not studied clinical medicine, pathological anatomy, semeiology—in a word the medical science of observation, will be incapable of solving the problems which relate to the history of diseases.

“2. Experimental medicine corresponds to therapeutics, to the treatment of disease. To this day this MEDICINE DOES NOT YET EXIST! IT IS PLUNGED IN EMPIRICISM. Here the ignorant, the charlatan, and the learned physician become confounded with each other again, so that those who regard the treatment of diseases have good reason to say THAT THEIR MEDICINE IS NOT YET A SCIENCE.”

Dr. Girtanner, one of the heroes in the phalanx of Allopathy, in speaking of the confused state of therapeutics, said: “Seeing that the art of healing has no positive principle—nothing settled or proved—and since experience goes for little, the physician has

a right to follow his own opinions. When it is not a scientific question, one hypothesis is as good as another. *In the Egyptian darkness of ignorance in which physicians grope, there is not the faintest ray of light, to enable them to see where they are.*"

Listen to the illustrious Broussais: "Let any one cast an eye on society, and look on those gloomy countenances, those pale leaden faces who pass their whole life in thinking of their stomachs, whose digestion is made more painful and slow by the doctors ordering nourishing diet, generous wines, tinctures, elixirs, tonics, &c., until these victims fall a prey to diarrhœa, dropsy or marasmus. Let us observe those tender creatures scarcely out of their cradle—the tongue is hot and red, their looks show great lassitude, the abdomen increases in size, and becomes heated, the heart has an increased action from the effects of bitter elixirs, anti-scorbutic wine, sudorific syrups, mercurials, cleansing medicines, &c., which must hurry them to consumption and death. Let us attentively examine those young people of brilliant complexion, full of life and activity, who begin to cough, and whose irritation is increased tenfold by blisters, lichen, and quinine, until the obstinacy of the symptoms show they are affected with tubercles, and must be reckoned among the numerous victims of pulmonary consumption. *And then let any one pronounce, whether medicine up to the present time, has not been more injurious than beneficial to humanity.*"

A vivid picture of the present state of therapeutics in the dominant school has been drawn by Dr. Dickinson of St. George's Hospital.

"The remedial branch of medicine," writes Dr. Dickinson, "all important, though it be, can hardly yet be said to exist as a science. We hold to measures of treatment which our forefathers introduced, notwithstanding that our forefathers were led to them by suppositions now known to be erroneous. We allow the therapeutics of by-gone generations to hold its place beside the pathology of to-day, and place in ill-matched opposition, the art of one century and the science of another. Therapeutical traditions long survive the theories which gave them birth. In our use of drugs we are often unwittingly guided by considerations as mystical as the cabalistic reference to Jupiter with which we never fail to commence our prescriptions. The ancient doctrine of signatures taught that rose leaves would stop bleeding, because they were the color of the blood; and to the present day infusion of the red rose commonly forms the basis of a styptic draught.

"The use of external applications is often based upon the effete extravagancies of humoral pathology, and guided by doctrines as mysterious and fanciful, as those which were put forth

by Sir Kenelm Digby, who professed to cure wounds by his powder of 'sympathy,' the efficacy of which was undiminished by distance, and which could be applied in one country for the advantage of patients living in another.

"Rules of medical treatment once authoritatively placed in the code of medical practice are exceedingly difficult to displace. They become the property of medical men, who are content to resort to the usage of their day without inquiring for the evidence on which it rests, and who hold to therapeutical traditions with a steadfast faith, worthy of a less variable creed. The practice of such men is necessarily confirmed by their experience, since, while they are apt to take to themselves the credit of every improvement, they attribute all changes for the worse to the inevitable progress of the complaint. The murderous extravagancies in the use of blood-letting and mercury, which characterised the earlier part of this century, could never have held their ground, had not the results of treatment been assigned to disease; and there probably remain many expedients in common use, which would long since have been forgotten were they not frequently credited with favorable events they have had no share in producing." One ceases now to wonder at the dying exclamation of Rousseau: "*Laissez moi mourir, mais ne me tuez pas!*"

In regard to particular measures of treatment similarly confused and contradictory opinions are prevalent. Bleeding, whose homicidal tendencies have been so graphically delineated in the inimitable pages of LeSage, has long been abjured; but doubtless, in the recurring cycles of medical thought and practice, it will again come to the front, and be the fashionable procedure of the day. Of blisters, cauteries, &c., the most opposite opinions are held. By routinists they are commonly prescribed, and by many high authorities they are highly extolled, while by others they are denounced in unmeasured terms.

Said Malgaigne, the great surgeon: "*Setons are suitable when we do not exactly know what is the matter; they are also useful when one does not know what to do.*" Investigate," continued the learned orator, "take no one's word, neither that of Mons. Bouvier, nor of Mons. Malgaigne. Think for yourselves, put faith in experience only, go into the service of Mons. Bouvier, and see what the seton does for him; but remember this same Mons. Bouvier does not know at this moment, *either how, when or why we must avail ourselves of this means*; and what proves this is, that he appeals to me to tell him; a desperate appeal in truth."

Said M. Marchal (de Calvi), the learned editor of the "*Tribune Medicale*," in referring to the discussion at the Academy of Paris, in which the words just quoted were used:

"Mons. Malgaigne is but too much in the right, the seton is but a piece of routine, applied for the most part without judgment, or any precise indication for it, having NO OTHER EFFECT than pain, the inconvenience it always occasions, and the unhappy results it sometimes induces."

The same writer, after criticising the cures professed to have been made by M. Bouvier, with his setons, continues: "The facts which he alleges, are examples of that deplorable system of medicine which I have called *episodic*; the system of the hospitals, which gives to society medical men, obliged to begin their education afresh at the expense of their patients, during several years of groping, experiment, chances and reverses, amidst anxiety of mind and torment of conscience; a system termed clinical, which lays so much stress, in the disease, to the episode, the actual casualty, the manifestation of the moment, to the neglect of the disease itself; a deceptive system which gives itself the airs of mathematical exactitude, by making use of figures to show cures *that the next hour belies*; a system of plastering, which bedaubes a ruined wall with a layer of mortar, when we ought to begin from the very foundation, to build afresh. *We have no need to measure terms, since it is not only a question here of personal, but of general error.*"

"Listen to M. Piorry: 'The effects they cause,' says he, speaking of the abuse of revulsives, 'make the patients forget the lesser pain which was there before. It has an effect upon the mind of the patient, by turning away his attention from his sufferings. I ask myself if medicine could not be less cruel, if it could not take the pain of the sufferers into greater consideration, if in the eyes of physicians the means are indifferent, if they would be as prodigal of *cauteries for themselves*, as they are for their patients.'

"Be honest," asked Granier of a physician, "have you ever received any benefit from cauteries?" "Yes," he replied with a knowing smile, "their pus is the sap that nourishes the trees of our garden."

Dr. Dauvergne recites the case of a child four years old, who had been confined to his bed two months, by a bronchitis, treated constantly, successively and solely by blisters upon the arm and about the chest. He always had one or two in a state of suppuration, so as not to belie the sarcasm of Moliere: *si non sufficit, reiteretur*. "Thus," continues he, "when I saw this little patient he was mummified, his emaciation was so extreme that the dentar arches projected as in a monkey or a skeleton, so thin were the lips and so large was the mouth. His eyes were deeply sunken, and his cheeks reduced to the malar bones. The child was reclining, his head hanging down, carried by its own weight, so

unable was its neck to sustain it. But the moment I wished to take hold of his arm to feel his pulse, he raised himself up like a lion, with open mouth, to bite my hand. 'What does that mean?' I said to the mother. 'Oh, sir,' she replied, 'he thought that you were going to dress his blisters; he does so every time we dress them, and we are obliged to hold him fast.'

Prof. Forget, of Strasburg, says: "Blisters remain without effect, and provoke gratuitously, pain and exhaustion; so that, for the most of reflecting practitioners, blisters are a sort of sacramental means, which are applied from obsequiousness, rather than with the hope of deriving the least advantage from them. For myself, how often have I seen the wretched victims perish from these ulcers, with which I have seen their chests perforated by practitioners of *robust faith*."

A fitting pendant for these quotations, is the fact, that the leading British authority in diseases of the chest could find nothing better than blisters to prescribe to a distinguished citizen dying of consumption.

Such is the queer *chaos* of conflicting opinions, that delights to call itself "*Scientific Medicine*."

It is fitly described in the eloquent words of Marchal (de Calvi): "In medicine, there is not, nor has there been for some time, either *principle, faith or law*. We build a tower of Babel, or rather we are not so far advanced, for we build nothing; we are in a vast plain where a multitude of people pass backwards and forwards; some carry bricks, others pebbles, others grains of sand; but no one dreams of the *cement*; the foundations of the edifice are not yet laid, and as to the general plan of the work, it is not even *sketched*. In other words, medical literature swarms with facts, of which the most part are periodically produced with the most tiresome monotony; these are called *observations and clinical facts*; a number of labourers consider, and reconsider particular questions of pathology or therapeutics—that is called *original labour*. The mass of such labours and facts is enormous; no reader can wade through them; but no one has any *general doctrine*. THE MOST GENERAL DOCTRINE THAT EXISTS, IS THE DOCTRINE OF HOMEOPATHY. THIS IS STRANGE AND LAMENTABLE, A DISGRACE TO MEDICINE, BUT—SUCH IS THE FACT."

That after confessions of abject therapeutic poverty such as I have quoted,—and from the leading "*medical workers*" of the dominant school—medical men should still deluge the long suffering stomachs of their confiding patients with drugs by the dozen,—to *figh together in the dark*, is quite inexplicable.

They should lay to heart the solemn admonition of the celebrated Hecquer, ancient dean of the Faculty of Paris, a man as

remarkable for his piety as his science: "*Medical men are laying up for themselves remorse for the future, and in their old age they might form a fraternity of penitents*"

From a review of the statements I have quoted, it will be seen that, within the pale of "scientific medicine," it is possible to hold in reference to therapeutics, any opinions, even the most opposite—except one—with perfect impunity. One may bleed, another may blister, a third use the heroic measures of practitioners of robust faith, while a fourth may denounce any and all of these and all be physicians of the *regular pattern*. But to investigate *Homœopathy* is to incur suspicion, and to adopt it in practice, at once places one under the ban.

"You have gone," say they, "over to the enemy." *Homœopathy* is quackery; and to be a *Homœopath* is to be a "knave or fool."

In words of caustic satire, Granier thus paints the ignorant bigotry of the Allopaths: "What is a *Homœopathic Doctor*? It would, perhaps, be difficult to say in general what a doctor is, but as to a *Homœopathic doctor*, nothing is easier; he is a quack. He is a magician of the school of Zoroaster, worthy of figuring at the court of Pharaoh, and of assisting the famous Simon Magus in his encounter with St. Peter; a more skillful charmer than the Circe and the Medea of superstitious Greece; a more cunning enchanter than the celebrated Merlin of the middle ages, and a more dexterous wizard than the Contes, the Boscós, and the Robert Houdins of our day; he is a *charlatan*, and when you have said that you have said all. But what is a *charlatan*? Every one knows. He is a man whose profession it is to deceive the public in some way or other, and of this genus there are many species. But what is a quack doctor? I do not here allude to such worthies as the *Chiarinis*, (*lightning oil men*, &c.) those well known quacks, who appear in public in a carriage drawn by quiet horses, thoroughly accustomed to the trade. They are profusely ornamented with rings and charms, call the crowd together with fife and drum, and after haranguing the multitude, they pocket many a sous in exchange for their wonderful nostrums that cure all complaints.

"But in this case no one has any right to complain, for it is a principle in law, that says, *scienti et volenti nulla fit injuria*. *There is no great crime in deceiving those who have their eyes open.*

"But medical quackery is quite another thing; it is a hundred times more serious and culpable, inasmuch as it implies a breach of confidence. We will examine the affair more closely, and see how a quack doctor manages to turn his practice to account. We will say nothing of his equipage, servants and handsome establishment, the idle gossips paid to fill his waiting room, his

mannerism, his affectation of the style and bearing of the fashionable world, and all other contrivances to gain publicity, nor of the skill with which he advertises his cures. It a praiseworthy and philanthropic zeal, which would have all sufferers participate in the resources of a science that can perform such miracles. This is cheating in open daylight. But let us seize those pirates on the frontiers, who carry on a more subtle system of contraband. Suppose a patient under the care of a physician; after a time he begins to tire of his treatment, and sends for another, who happens to be our quack. He comes, after having been impatiently expected for some time, and quite out of breath from the imperative demands of his immense practice: the consultation takes place, and, in leaving, he says to the relations who ask his opinion: *'It is too late, if you had sent for me sooner I could have saved him.'* Or perhaps on another occasion, *"I am just in time, a few hours later and the patient would have been lost."* And these important assertions would not have had their due weight if unaccompanied by severe strictures on the treatment of his brother practitioners. Now as the absent are always in the wrong, the first doctor is sure to be blamed, however the case may terminate. Another patient is suffering from some organic affection, consumption for example, and the doctor says, 'the disease has been either misunderstood or neglected, for if it had been treated skilfully in the commencement, things would not have gone so far;' if issues have been ordered, he wishes them to be healed, if they have not been ordered, he prescribes them; he breaks the bottles, changes the medicines, merely for the sake of opposition; and all this is sure to gratify the patient and every one about him.

\* \* \* \* \*

"He then is a quack, who, while he pockets the fees, endeavors to make himself valued at the expense of a brother practitioner, and having some mistakes to account for in his own practice, lays the blame on another. This is pretty nearly the character of an ordinary quack doctor. I say *nearly*, for I have but shown the lining of this specious garment. I say, also, *'of an ordinary quack,'* for a Homœopath is not only this but a great deal more. He is supposed to be a physician, and he is not; he is thought to earn his money, but he steals it, for instead of doing something, he does nothing.

*Oh, ye calumniators!* you are quite at liberty to vent all your spleen upon us, and though I risk being accused of borrowing from M. Guizot, I shall be satisfied with merely saying with him, *"Your insults can never equal our disdain."*

## CHAPTER II.

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### CAUSES OF THE PRESENT CONDITION OF THE HEALING ART, IN THE DOMINANT SCHOOL.

What, now, are the causes of the confusion and darkness that pervade the practice of the Allopathic school? These are mainly two : ignorance of the effects of remedies on the healthy organism ; the want of a therapeutic law.

It seems incredible that the dominant school—notwithstanding the “ accumulated wisdom of two thousand years ”—should still be in ignorance of the effects of drugs on the healthy organism ; yet such is the fact. And, in this respect, physicians are like chemists who attempt to perform experiments without an accurate knowledge of the reciprocal effects of their reagents, when brought in contact.

The profession has contented itself with a vague and general knowledge of its implements ; and has been satisfied to prescribe them either from the dictates of individual caprice, from the recommendations,—often conflicting,—of leading practitioners, recognized as *authorities* in medicine, or according to the traditions of long-past ages.

To an outside observer, it would seem that the first and most essential step in the Art of Healing, the *very foundation* of the temple of Therapeutics ought to be an accurate knowledge of the reciprocal effects or motions that ensue when drugs are brought in contact with the organism when in the repose of health. Strange as it may appear, no such knowledge, worthy of the name, has yet been attained by the profession, that calls itself “ Scientific Medicine.”

“ For my part,” says Dr. Wilks, of Guy’s, “ I believe that we know next to nothing of the action of medicines and other therapeutic agents.”

A few years ago, the Clinical Society was formed in London, chiefly with a view to ascertain the effects of remedies on the healthy organism. Sir Thomas Watson, the first President, in his opening address, states : “ The greatest gap in the science of medicine is to be found in its final and supreme stage—the stage of therapeutics.” And again, “ we want to learn distinctly *what is the action of drugs*, and of other outward influences upon the bodily organs and functions—for every one now-a-days, I suppose,

acknowledges that it is only by controlling or directing the natural forces of the body, that we can reasonably hope to govern or guide its diseased actions." In his estimate of the special duties the Clinical Society was instituted to perform, he expressly alludes to the want of "authentic reports of trials with medicinal substances upon the healthy human body," and when concluding he gives utterance to the hope that work of this kind may "lead at length, *tardily, perhaps*, but surely, to a better attainment of the rules—*peradventure to the discovery even of the law*—by which our practice should be guided."

It is instructive to note that the Clinical Society has failed, as yet, to give the profession an exhaustive proving of a single drug.

"All those," says Prof. Hughes Bennett, "who have acquainted themselves in recent times, with what is known of the structure and chemical composition of the tissues, the laws of nutrition, and the pathological changes which occur in organs during disease, must feel astonished at the unfounded assumptions, want of evidence, and even unreasonableness which characterize writings on the action of medicines. They are constantly asking on what ground the assertions as to the properties of this drug or that treatment are based, and too frequently can obtain no response whatever. We observe also that what now occurs in our hospitals is so often at variance with such assertions, as to generate a wholesome scepticism as to the correctness of what is taught of the *materia medica*."

After criticizing Dr. Headland's work on the action of medicines, he continues: "But if objections, such as we have ventured to offer, can be made to carefully prepared works on therapeutics, by gentlemen who have made that subject a careful study; *what confidence can be placed in the assertions of practitioners generally*, or of hopeful young men entering into the profession."

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"Looking, therefore, at the discrepancy which exists between systematic teachings and writings on the one hand, and the actual practice in our hospital wards and in private on the other, as to the employment of the *materia medica* in disease—regarding also the differences of opinion which exist among practitioners of the highest respectability and experience, it will be admitted to be a difficult task to determine what positive knowledge we possess of the value of drugs."

Placing practical medicine in the gloom of the dark ages, he adds: "It would be as absurd to reproach the ancients with ignorance of navigation, or of railways, because they were unac-

quainted with the mariner's compass and with the power of steam, as it is to charge medical men with ignorance of therapeutics, until physiology and pathology are so advanced, that diagnosis and the action of medicines are better understood. Now I am anxious to impress upon you that this is not to be done by the method hitherto pursued by the profession."

Precisely. Why not then abandon a method demonstrated to be worthless, and apply a scientific method to the study of therapeutics? Why not cease the futile attempt to discover a law of cure by means of experiments on the sick? Why not interrogate Nature, by the aid of all the light that modern researches in Physiology and Pathology throw upon both the healthy and diseased processes of the body? Some have done so. One of them, Dr. Keith, late Physician to the Royal Infirmary, Aberdeen, thus relates his experience: "About four years ago, a case died under my care in the Infirmary. The appearances presented at the *post-mortem* examination, compared with the physiological experiments of Claude Bernard, Brown-Sequard, and others opened up to me a train of thought at once new and interesting. For two years I carefully studied the subject and at last came to the following conclusions:

1. That medicines have at least two actions on the system, instead of one, as commonly supposed.

2. That in the majority of diseases, it is the primary action that is curative, and not the secondary.

3. That to obtain this primary action medicines must be given on the very opposite principle on which they are generally prescribed, and in much smaller doses. The amount of dose to be determined by experiment.

"Assuming that the above named able physiologists are correct in the doctrines they teach (which is universally admitted to be the case, their writings having, in fact, revolutionized Parthology) these conclusions are inevitable. They are, indeed, more or less anticipated by some eminent authorities.

"Up to this time, I was a total stranger to Homœopathy. Although I knew nothing of it, or rather *because* I knew nothing, I was as bitter against it as others. I had never read a Homœopathic book, nor seen a Homœopathic experiment, yet I considered it the wildest delusion. I was not a little startled, therefore, when I was told that the conclusions I had come to were the main principles of Homœopathy; in fact its very essence. I would not believe it at first; but after reading some of the peculiar writings of that system, I was obliged to confess to my disappointment, that the ground I was preparing to occupy was already filled, and that the field I proposed to enter was already cultivated by Hahne-

mann and his followers. They had entered it by one way, while I had come from another; that was the whole difference, one, however, in favor of Homœopathy. I thus occupied the singular position of being brought face to face with Homœopathy, simply by following out the teaching of some of our most eminent writers, and not by studying the system itself. This being so, I felt myself bound to investigate the whole subject thoroughly and not to rest till I had formed an impartial judgment on its merits."

After detailing the experiments which he made on himself and others, he adds:

"Having then put the system to so long and constant a test, I must, in honor and from experience of its truth, declare myself a warm supporter of Homœopathy in so far as it is applicable to the treatment of disease. To do otherwise from a servile fear of consequences, such as loss of caste, &c., would be meanness and cowardice in the highest degree."

It is hardly necessary to add, that Dr. Keith was at once excluded from the Infirmary at the unanimous demand of his colleagues, a demand accompanied by a threat of instant resignation in case of non-compliance.

"Scientific Medicine," then, is without any but the most indefinite knowledge of the remedies on which it habitually relies, and which it so unsparingly, and so unscrupulously administers; and the principal reason for so anomalous a state of things, is the false direction in which the profession have looked for a method of cure. The leaders of medical thought have constantly taught that Physiology—the science which treats of the functions of the bodily organs while in health,—and Pathology—which treats of the phenomena, manifestations, and results of disease—must be regarded as the foundations of Therapeutics. As if by the most arduous study of the processes of disease, or the most intense gaze at its products, it were possible to evolve the true theory of cure.

The particular piece of practice which may be regarded as the most brilliant outcome of pathological knowledge—Prof. Hughes Bennett's treatment of Pneumonia—affords an instance of the very limited results, in the way of cure, that can flow from Pathology alone. That treatment consists of the administration of remedies designed to affect the *products of inflammation* solely; in the first place to dissolve the exuded matters, chemically, and in the second, to remove them, mechanically. To give remedies that may affect the diseased process *previous to the exudation*, or which will restore the equilibrium of these molecular motions, which have been perverted by the morbid cause, does not even come within the range of thought of the erudite professor; although he has himself declared that a really scientific Therapeutics must be based on a knowledge

of the motions of the infinitely minute molecular constituents of the frame, and on the use of agents capable of restoring those motions when abnormally changed in disease.

To the Allopathic School, a Therapeutic Law is also wanting. That is to say, "Scientific Medicine" is not in possession of any Natural Law governing the remedial action of remedies; a Law expressing the *curative relation* between the effects of drugs on the *healthy organism*, and the phenomena of disease.

Such a Law is the Missing Link; and it is obvious that the most complete knowledge of the action of drugs upon even the ultimate molecules of the healthy organism, would be useless, without a possession of THE LAW OF CURE which Nature has impressed upon all remedial agents, and by means of which they are of such incalculable benefit to mankind; the Law, in short, laid down by HAHNEMANN, eighty years ago, and acted upon by Homœopaths ever since.

These two together, the knowledge of remedies and the Law of Cure, are the means to which Sir Thomas Watson looks forward as acquisitions which may at some remote period give to the arms of the dominant school "the precision of the modern rifle, instead of the wild flight of the old-fashioned smooth bore."

The absence of a Law of Cure is clearly put by Prof. Hughes Bennett, who, in consequence, relegates Practical Medicine to the limbo of uncertainty, occupied by Chemistry in the days of the Alchemists, and by Physical Science before the grand discovery of Newton. "Medicine," says he, "in its present state, possesses no primitive fact (i. e. of law cure.) But is it not very possible that it may do so at some future time? During the many ages that existed before Newton, physical science was as inexact as that of physiology is now. Before the time of Lavoisier chemistry consisted of nothing but groups of phenomena. These sciences went on gradually advancing, however, and accumulating facts, until at length philosophers appeared who united these together under one law. So medicine, in trust, is destined to advance, and one day another Newton, another Lavoisier, may arise, whose genius will furnish our science with its primitive fact, and stamp upon it the character of exactitude and precision."

The day, however, when the Allopathic School shall possess a Therapeutic Law, is regarded as belonging to the distant future. Says the late Dr. Bence Jones: "The progress of all accurate knowledge of the actions of medicines depends now on exact chemical and physical experiments; and by the perfection of these alone will the practice of medicine lose its doubts and difficulties, disagreements and deceptions, and become esteemed by all as the art that can confer the highest benefit upon mankind."

"Instead of being, as formerly, *blind wielders of heavy clubs that may cure the disease or kill the patient*; or instead of being as at present '*judicious*' or *injudicious bottle-holders*, physicians at *some future time* will estimate exactly the effect of the increased or diminished action of any one force upon all the other forces concerned in the production of general or local disease; and by adding to the resistance of one or more forces, or *by liberating more energy by means of the powers that are latent in food and medicine*, they will restore that *equilibrium of action in the body upon which our health depends*."

In like manner, Dr. Sturges, Prof. of Mat. Medica, in Westminster Hospital, after stating that a knowledge of the physiological properties of drugs led to no definite or satisfactory result in the treatment of diseases, adds: "Neither our fathers nor we, have succeeded in obtaining that sanction for our proceedings, which must be reserved for the time when, from a number of empirical observations, we are able to enumerate the existence of some general law."

Why then, it may be asked, does the Allopathic School continue the practice of polypharmacy, declared by Bichat, to be "revolting to a rational mind?" Dr. Sturges has himself vouchsafed an explanation. Addressing the Materia Medica Class at Westminster Hospital, he says that "in the out-patient department of hospitals" the physicians, "*in violation of all their professed principles, and opposed to their most strenuous teaching*, have to administer drugs daily to a promiscuous assembly of individuals *ignorant enough to accept treatment of no other kind*." It has come to this then, that by the most advanced thinkers of the dominant school, drugs are prescribed, with not the faintest idea of cure, and not even to relieve pain, but to satisfy an ignorant faith in physic, that finds its only stronghold in the minds of the credulous and the vulgar!

Is there no thread of Ariadne to guide the benighted "medical workers" of the old school out of the labyrinth of confusion and doubt in which they are painfully groping? There is, and some of the more enterprising practitioners have found the clew.

Said Sir James Paget, the second president of the Clinical Society in his inaugural address, speaking of the cure of disease, "We must look for any advance in this direction to chance—to a happy accident." The form of accident found to be most fruitful, during the last few years, has been an excursion—say rather a *raid*—into the field of Homœopathic literature.

The gleaners in this field have plucked such of the fruits of the laborious toil of Hahnemann and his successors, as they could make use of without risk of public detection, and have palmed

them off on their credulous readers as *original contributions* to knowledge. Dr. Thorowgood, for instance, recommends Arsenic in irritable dyspepsia, Lead in ileus, and obstinate constipation, and Phosphorus in bronchitis and pneumonia. Dr. Wilks adduces Aconite in inflammations and rheumatism, but the greatest sinner of all is Dr. Sidney Ringer of University College, the author of a *Handbook of Therapeutics*, pronounced by the "*Medical Times and Gazette*," to be the best work of the kind extant. All Dr. Ringer's *original suggestions* are stolen from Homœopathy, though the names of Hahnemann and Homœopathy are studiously ignored! He even goes the length of advising *sulphide of calcium* (well known to Homœopaths as Hepar) in abscesses! The force of this statement will be seen when it is known that the venerable Dr. Hering first made known that power in Hepar, and that the remedy itself was previously totally unknown, as a *remedy*, to the Allopathic School.

Dr. Ringer has many followers. They may be known by the method—curious for Allopaths—in which they administer most of the 'borrowed' remedies. In order to attain the required minuteness, a grain or two of a solid drug, or a few drops of a liquid, are placed in a tumblerful of water and the patient is directed to take a teaspoonful of the solution at a dose.

The instances in which Dr. Ringer makes use of Homœopathic remedies are too numerous to be quoted; but one of the greatest tributes ever paid to the truth of the Homœopathic law, is the fact, that Dr. Ringer's book has passed to a third edition in as many years.

I have only to add, that to denounce Homœopathy as a "delusion or a fraud," and at the same time, make use of facts gained only from the practical application of the Homœopathic law, is a course of conduct deemed not unbecoming by the leaders of a profession that vaunts itself to be liberal and enlightened.

## CHAPTER III.

## HOMŒOPATHY

Notwithstanding all that has been said, the foundations of the Art of Healing have been laid. They consist of accurate and exhaustive provings of drugs on the healthy organism. The corner stone is the Law of Similars. And when the adherents of the dominant school lay aside all preconceived opinions, and seriously undertake a scientific study of Therapeutics on its own basis, they will awake in astonishment to the fact, that the Temple of Therapeutics is gradually rising into view, beautiful in proportions, symmetrical in design, and replete with blessings to mankind. For this the world is indebted to HAHNEMANN, from whom has emanated *more light* in medicine than from all other medical luminaries combined, and the value of his grand discovery is only fitly appreciated by the large and annually increasing numbers who enjoy its inestimable benefits.

During a space of thirty years Hahnemann and his associates, with the most minute care and painful self-denial, ascertained by experiments on themselves, the effects of about one hundred drugs, taken in doses of every size. Since his death the work has been carried on by his successors in all lands, and now the *Homœopathic Materia Medica* is a splendid monument to the genius and toil of the slandered workers in the field of true scientific Therapeutics.

What, now, is the Law of Similars, Nature's law of cure? As Hahnemann long ago pointed out, however much physicians may ignore principles or theory in their practice, *yet as every act in practice is the result of some idea that inspires it*, every physician when prescribing remedies in disease, must select them in accordance with one of three principles, or theories.

1. Allopathy, wherein the remedy will be one, whose effects have no relation whatever to the disease under treatment, but are expended on parts more or less removed from the seat of disease. In this case the remedy is designed to act on the healthy parts alone, in the expectation,—to use the words of Sir John Forbes,—“of influencing disease in an indirect and partial or imperfect manner, by modifying to a greater or less extent, the functions of certain organs, with the view and in the hope of thus modifying the processes in which the disease consists.” All that is, in truth, really accomplished, is the production of another disease in addition to that already existing; and as experience too often shows, the medicinal disease may prove infinitely worse than the other.

The greater part of the practice of the dominant school is in accordance with this idea; and as under it, drugs are given with a view of exerting their crude, poisonous or disease-producing powers only, it will be seen that, so far, the idea of *cure* is foreign to the Allopathic mind.

2. Enantiopathy, in which the remedy will be one whose effects are supposed to be *contrary* to the disease under treatment. The whole remainder of the practice of the old school—excepting those occasions when Homœopathy is unconsciously or surreptitiously made use of—is embraced under this theory. Its application is extremely limited, since it is only on the most superficial view that anything can be said to be contrary to a disease. Indeed it is impossible to conceive even of opposites to the immense majority of diseases. What, for instance, is the contrary to a case of typhoid fever, or small pox, or cholera? The idea of a contrary is possible to but very few diseased states, and then to a very limited extent, as a little reflection will prove.

As might be expected, the results of treatment on this principle are as unsatisfactory as the principle itself; and as it presumes to influence one diseased condition favorably only by inducing another, none but the disease-producing powers of drugs are made use of, and the idea of *cure* is as far off as ever. Since drugs, therefore, according to the two principles just laid down, bear no close or definite relation to the disease for which they are prescribed, it would be surprising if the practice of the Allopathic school were in any other than its present chaotic state.

The question then arises:—Do remedies bear any close and definite relation to diseases, and if so what is that relation? The effects of drugs on the healthy organism are found to be wonderfully similar to the conditions observed in disease; and, therefore, the only definite relation at present known to exist between drugs and diseases, is that of *likeness* or *similarity*.

Is it not possible that this similarity may express something more; that it may express the CURATIVE RELATION between drugs and diseased states; that, in fine, it may be the divinely appointed *Law of Cure*, that law for which the dominant school is still vainly searching among the developments, splendid though they are, of the Physiology and Pathology of our time?

It is at least certain that a remedy, whose effects on the healthy organism are similar to the diseased state for which it may be prescribed, will exert its forces on those tissues which are the seat of disease; and if the similarity is very close, it will act on the identical molecules themselves whose perverted motions give rise to the phenomena of disease.

Will that action be curative? Will the new force thus applied restore the equilibrium which constitutes health?

Let us interrogate Nature. How do similar motions in the external world behave when treated in a similar way?

*Waves of equal periods are extinguished by interference*; so also luminiferous or sonorous undulations that approach coincidence so nearly as to differ by half a length or half an interval interfere so as to produce darkness and silence. Nature teaches, therefore, that in order to extinguish the perverted molecular motions which constitute disease, a remedy must be applied capable of exciting motions with sufficient coincidence to secure the requisite sensibility, and sufficient difference to involve inference. Such is Homœopathy, the third principle laid down by Hahnemann.

Note the memorable words of the Master as he describes his apprehension of this great truth.

"Where then find certain help? Darkness and desert surround me. No relief for my oppressed heart!

"Eight years of scrupulously careful practice, have shown me the nothingness of ordinary curative means. My sad experience has taught me too well what may be expected from the advice of the greatest men.

"However, it is perhaps in the very nature of medicine, as many great men have already said, to be unable to arrive at a very high degree of certainty.

"Blasphemy! Disgraceful thought! What! has not the infinite wisdom of that spirit which animates the universe been able to furnish means to relieve the suffering caused by disease, which has been permitted to afflict mankind! What! \* \* \* \* \*  
He, the Father of all that exists should see with indifference the martyrdom to which disease condemns the most cherished of his creatures, and not permit the genius of man, which, nevertheless, makes everything possible, to find a sure and easy way of considering diseases in this real point of view, and to interrogate medicine, in order to arrive at the knowledge of what in each case would be useful, and furnish a real and certain relief!

"I would renounce all the systems in the world, rather than admit such a blasphemy. No, there is a God, a wise God, who is goodness and wisdom itself. Then must there be some means created by Him, of looking at diseases in their real aspect, and of curing them with certainty, a means which is not hidden in endless abstractions, or in hypotheses where imagination alone plays a part.

"But how is it that this method has not been discovered during the twenty or twenty-five centuries of men, calling themselves doctors?

"It is because it is too near and too easy, and because neither brilliant sophisms, nor seducing hypotheses are necessary to reach it.

"Well! since there must be a certain means of cure, as sure as there is a God, the wisest and best of beings, I will quit the barren field of outological illustration; I will no longer listen to arbitrary opinions, with whatever art they may be reduced to system; I will no longer bow to the authority of celebrated names! But I will seek close around me, where must be the means, of which no one has dreamed, because it is too simple and does not appear learned enough; because it is not encircled with crowns for the masters in the art of building hypotheses and scholastic abstractions.

"It is thus," said he, "that I entered this new path. I must observe the manner in which medicines act upon the human body, when it is in the repose of health. The changes which they then occasion, are not in vain, and must certainly mean something; otherwise, why do they take place at all? Perhaps this is the only language in which they can express to the observer the end of their existence."

The principle of Homœopathy was not discovered by Hahnemann. It was even alluded to by Hippocrates. But to HAHNEMANN, and to HAHNEMANN alone, is due the immortal honor of having unfolded it as Nature's universal Law of Cure.

For this inestimable gift the ever increasing body of Homœopaths will never cease to admire his genius, and to venerate his name!

The reader will perceive that under the Homœopathic law alone is it possible to administer remedies with the view, and in the expectation of accomplishing a cure; that that law at once gives to medicine "the precision of the modern rifle instead of the wild flight of the old-fashioned smooth-bore;" that under its guidance practical medicine emerges from the darkness and doubt that have enveloped it for ages, escapes from the "club," and "bottle holding" systems that have successively prevailed in old physic, into a sphere illumined by the rays of true science.

A corollary to the Law of Similars, is the *minimum dose*. To give the smallest quantity required to produce the desired effect, is a practical rule that approves itself to the common sense of the non-medical public at least. As medicines, however, are designed to exert their curative powers only, to liberate only that quantity of force latent in medicine that may be needed to restore the equilibrium of health, without exciting any fresh disturbance in the organism, the quantity required will probably be exceedingly minute. Daily observation points out the fact, that the most serious and even fatal disturbances in the organism are excited by agents that refuse to be discerned by the most delicate instruments of our day. Who has weighed or measured the poison of scarlet fever, or small pox, or the still more fatal meningitis cerebro-spinatis? Davaine has proved that the ten-trillionth of a drop of septicæmic blood will produce fatal

results. Prof. Tyndall speaking of the rays of light says: "Those waves are absorbed whose vibrations synchronize with those of the molecules or atoms on which they impinge; a principle which is sometimes expressed by saying that bodies radiate and absorb the same rays."

Prof. Tyndall has also proved experimentally that the *quality* and not the *quantity* is the essential point in such an action; that the wave of light whose vibratory force is millions upon millions of times less than another ray, will still have the desired effect, provided its vibrations synchronize with those of the substance upon which it falls. He tells us that his own retina remained totally unconscious of the presence of rays which had "twenty thousand million times the energy" of others which at once affected his eye, because the "periods were not those demanded by the retina," whereas the latter were adapted to its physiological sensibility. The action, of infinitesimal quantities of a remedy on molecules made sensitive to its energy by disease, is, therefore, shown to be in strict accordance with natural laws. And both in the results of Homœopathic treatment, and the physiological action of light on the retina, it is thus proved that quality and not quantity, adaptation and not brute force, is that which rules the result.

The truth and universality of the Homœopathic law, and the efficacy of the infinitesimal dose, are questions, however, that can be decided by experiment alone; and to the test of experiment Homœopathy makes a perpetual appeal.

With what results has Homœopathy been applied in the treatment of disease? The statistics of Homœopathic Hospitals compared with those of the Allopathic Hospitals show the ratio of mortality under Homœopathic treatment to be only 50 per cent of that under old-school treatment. The same ratio holds in regard to special and epidemic diseases such as cholera, the most formidable disease of modern times. The mortuary returns of the city of New York have been carefully collated for a period of two years, 1870-71 with the result of showing the Homœopathic mortality to be, pro rata, only 53 per cent. of the Allopathic where the physicians of the two schools are practicing side by side.

Dr. Rogers (Allopathic) in his "Present State of Therapeutics," thus speaks in regard to the force of the Homœopathic statistics:—"Before concluding this part of my work I would offer a few remarks to those medical men who still have great faith in the therapeutics of the old school, and who still talk of treating diseases according to what they call the principles of scientific medicine. I will assume only what will not probably be denied, that no reasonable objections can be made to the reports of Tessier, to those which I have given of the general results of homœopathic hospital practice, or to those of

Eidherr. In the recoveries that took place under homœopathic treatment, according to these reports, the drugs employed either cured the disease or they did not. If they cured them, then the materia medica of the old school must be put aside at once; if they did not *it must still be put aside*, since the most successful results with few exceptions were obtained without the aid of drugs. In short, the sad conclusion is inevitably forced upon us, that the materia medica of the old school, the result of the accumulated experience of ages, *is a worthless*—nay, more, as it has been hitherto frequently employed—*a noxious mass of what was once regarded as health-restoring drugs*. The truth of this conclusion cannot be gainsayed, and no conscientious and intelligent medical man can ponder over it without resolving to abandon the chaotic polypharmacy of the old school, and trying to ascertain by proper investigations, what drugs really do accomplish in the cure of disease."

Such being the incontrovertible testimony in favor of the incomparable superiority of Homœopathic treatment, in lessening the mortality from remediable disease, how it is possible for medical men to ignore its existence, and refuse to investigate its claims absolutely passes comprehension.

Dr. Keith's description of the treatment of Homœopathy, by the old school, is so apt, that I cannot forbear quoting it. "Such being the overwhelming testimony in favor of Homœopathy, it might naturally be supposed that the medical profession, in the interests of humanity, would have at this late period thankfully accepted it, and hailed with pleasure the improved method of treatment. It will scarcely be believed, but it is a melancholy fact, that, notwithstanding all this, medical men not only willfully refuse to adopt into their own practice, but obstinately decline to give it a fair and impartial examination. Worse still, they will not even allow toleration or a fair hearing to its advocates. They have deliberately, from foregone conclusion, declared that Homœopathy is quackery and irregular practice, and must be treated accordingly. It is impossible to contemplate the conduct and bearing of medical men generally towards the adherents of the new system, without a feeling of shame and indignation that an honorable profession should so demean itself. In the domain of medicine the utmost freedom is allowed to every honestly conceived opinion—*except one*. One may advocate bleeding in various degrees, from the moderate six ounces to the *coup sur coup* of Bouilland, until the patient have scarce blood enough left to raise him from his bed; another may blister from neck to heel; a third may delight in the actual cautery or hot iron; a fourth may mercurialize his patients till they are living barometers, and have scarce a sound tooth in their heads; a fifth may purge till the bad humors are drained from the body, and the patient drained of strength; a sixth may "pour in"

wine and brandy till the patient's dying delirium be as much alcoholic as morbid ; all these, and many or *any* other opinions are advocated and received and practiced in proportion to the position and eminence of the advocate ; but the opinion that "like cures like," and that small material or infinitesimal (so-called) doses of medicines will cure disease without bleeding, blistering, purging, mercury or such like, is received with a howl of execration, and subjects the unhappy offender to ex-communication. To believe in Homœopathy is to endure the penalty of being turned out of the profession for a quack. The trials and privations of those who honestly carried out their convictions read more like romances of the middle ages than like transactions of the nineteenth century. No name is too vile to cast upon them. They are stigmatised as quacks, dishonest, imposters, and what not ? Some one says, "it is impossible to believe in the honesty of a Homœopath." Their very sanity is called in question. A learned journal says :— "The man that is inclined to investigate this folly already betrays unsoundness of mind, and we would warn him against experimentation on the subject, which will be almost sure to end in his adopting the delusion." The writer's animus is not only here shown, but he affords a striking proof of the truth of Homœopathy by admitting that trial of it is almost sure to end in conviction. The name of Homœopath is associated in the mind with the name of the lowest charlatan. When a medical man avowed his convictions, he was instantly forsaken by his former friends. All communication with him was suspended. Wherever he went, he received the cold-shoulder. Behind his back, and sometimes to his face, his brethren loaded him with abuse. They refused to regard him as a member of the profession. They compelled him to resign his public appointments, whether parochial, dispensary, or hospital. They declined to meet him in consultation, or to assist him in a difficulty. If a surgical opinion or a surgical operation were desired, the surgeon declined the case unless the Homœopath were dismissed. Two eminent London surgeons, some years ago, having met with Homœopathic physicians for purely surgical business, received such a storm of abuse from the medical journals and the profession that, after a "feeble defence," they apologised and promised not to do so again.

Such is the bitterness of opposition, that men dare not hold interviews with Homœopaths, except clandestinely. Medical societies have adopted resolutions declaring belief in Homœopathy inconsistent with membership. One of the latest examples is that of the British Medical Association, which embraces the most influential portion of the profession in this country. This enlightened body, in its rules, declares it to be incompatible with membership—1. To believe in Homœopathy ; 2. or to consult with one who believes in Homœopathy ; 3. or to consult with one who has consulted with a Homœopath. Not

content with this, the profession carries its enmity into the press. The medical journals are wholly exclusive. Nothing can find a place in them which favors Homœopathy. In spite of the numberless attempts to gain a fair hearing through the so-called independent medical press, to this hour, all the journals are closed against Homœopathic opinions. No editor dares to admit anything from the new system. Homœopathy is thus driven to its own journals for the dissemination of its principles, and for the cultivation of that free spirit of inquiry which is denied to it elsewhere. Allopaths seldom read their journals, and, consequently, by their own willful act, have deprived themselves of one branch of scientific pursuit, *and have become as ignorant of Homœopathy as the child unborn.* And it ought to be remembered that this state of things does not belong to a dark age long past, but is in actual experience in the year of grace one thousand eight hundred and sixty eight. All that has happened before will happen again, should the occasion arise. If any medical man were to avow his honest conviction that Homœopathy was true, the same tragedy that I have described would be enacted over again. It would be useless for him to declare his honesty of purpose, his careful, unprejudiced investigation, his conscientious conviction; his brethren would clamor for his expulsion, and it would not be their fault if they did not succeed. *Patients may die in a regular way, but they must not be cured irregularly.* The crowning sin of the medical profession is the absolute refusal to look into the subject. They will not make a single experiment. They may have read a few books, but the practical test has never been applied. Their notions of Homœopathy are those of total misconception and ignorance. They believe it to be one thing when it is perhaps the opposite. In these circumstances, how intelligent men should set themselves in determined, willful opposition to a system which they have never tried nor candidly investigated, is beyond comprehension. It brings us back to the days of Galilee when all the learned of the time argued to their own satisfaction against the great astronomer's statements *but would not look through the telescope.* Those who simply looked were convinced; as are those who examine Homœopathy. *For it is a remarkable fact that all those who have honestly investigated the subject, have adopted the new system, many of them taking it up for the purpose of writing against it.* Sir Jas. Simpson and others have written against Homœopathy; but in spite of the weight of their names, their statements are worthless, for two reasons—first, because they are based on a misunderstanding of the subject they write of; secondly, because they never put the doctrines they condemn to a practical test."

Such is the treatment accorded by the medical profession to the only system that can elevate the Healing Art from the dominion of vain caprice and blind conjecture, into the reign of natural law. In

the midst of its confessed ignorance, and blind groping after truth, the Allopathic School has willfully and persistently rejected the cornerstone of the Temple of Therapeutics. It should take heed to the admonition of Hahnemann,—“*where the question is one of cure, to neglect to learn is a crime.*”

I will conclude in the striking and significant words of the great Founder of Scientific Therapeutics:—

“*The path is now marked out. All conscientious men may follow it.*”

“*\* \* \* Refute these truths if you can, by showing a curative means more efficacious, sure and agreeable than my own; but not by words, of which we have already too many.*”

“*But if experience proves to you, as to me, that my method is the best, make use of it to cure and to save your fellow-creatures, and give God the glory.*”

